1:Barnes E-5 (1946-1949)1954 FR5 Ngoni FR5
Mpezeni

TABLE VIII. PERSONAL EMOLUMENTS TO BE PAID BY NGONI NATIVE TREASURY, 1949

Description of post	*Number of posts*	*Mean annual salary in £s, to nearest £*
Chief	10	72
Councillor	4	60
Treasury clerk	2½(a)	57
Artisan	2	42
Court clerk	10	25
Messenger	22	25
Assessor	20	24
School attendance officer	5	24
Road foreman	2	24
Office boy	1	24
Mail runner	2	16
Nursery keeper (fruit trees)	1	15
School matron	6	9(b)
Total number of full-time posts	87½	

(a) One tax-collecting clerk whose work was in Fort Jameson Township was paid jointly by the Ngoni and Cewa Native Treasuries.

(b) Including £1½ contributed by missions.

This table is based on the approved estimates for 1949 and it is possible that not all the posts were filled. In previous years all posts had been filled without difficulty, except for the matrons.

The emoluments shown here do not include allowances paid for bicycles, lorry fares, and rent-free housing available for some employees.

Not included in the table are the sums paid to a few employees at the Demonstration Farm, and the provision made for 240 man-months of casual labour on the roads at 25*s.* a month and 360 man-days of carrier labour at 10*d.* a day.

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The tenure of a chief is very secure. Unless the chief is found guilty of some crime serious in the eyes of the Administration or unless there is serious disaffection in his county which gains Administrative support, a chief remains a chief for life. For the last fifty years the Administration has complained that Ngoni chiefs are inefficient and unco-operative, yet the number of instances in which a chief has been deposed is very small. I could discover only one clear instance. This security is not enjoyed by other Native Authority employees. Clerks who are found to have embezzled public money lose their posts even as they are punished in the Administration's courts, but the impetus to remove the occupant of a post comes usually from the Ngoni themselves and not from the Administration. Assessors and others who offend their chief are usually dismissed, while at a county meeting men may raise complaints against the actions of an office holder which, if sufficiently sustained, may result in the chief's dismissing him.

The secure tenure of the chiefs derives in part from the acceptance by the Administration that their posts are hereditary. It is interesting to note that some holders of less important and more recently created posts are saying that their sons should succeed them.

Table VIII (p. 152) shows clearly the kinds of activities that come within the control of the Native Authority. It does not show the whole range of social services which affect the Ngoni, for education is largely paid for by the Central Government and largely administered by the missions, while the Administration itself handles a wide variety of services, such as agricultural instruction, control of labour, maintenance of main roads, postal services, and very many more. The Administration endeavours to supervise contracts between Africans and non-Africans, and retains for its own courts the right to deal with disputes between Africans and non-Africans. Ngoni participate with other tribes as political groups only within the framework of institutions supervised by the Administration, such as the African Provincial Council of the Eastern Province. The Ngoni Native Authority is in fact, like any other Native Authority, a local government body to which certain functions have been delegated completely by the Central Government, and which for other functions relies partly or wholly on skilled or specialized services provided for it by the centre. The Paramount Chief is hereditary chairman of a rural district council, representing the interests of his peasants to the central authority and representing it to them.

However this analogy of local government is only partly correct, for the society in which Ngoni now live is not a homo-